2:Lewis E-5 (1943-1948) 1951 NU37 Tepoztlan NU37

the mother may eat a greater variety of food. Most women continue to avoid black coffee and chile for one month because they "irritate."

When the mother has taken her last *temascal* and gets out of bed, she is usually given a boiled mixture of many herbs (*paclaposon*),[16] which she drinks before meals twice a day until two quarts are consumed. Some also take this before entering the first *temascal* and for one day thereafter. If the woman does not feel well before entering the second *temascal*, she may be given the same mixture of herbs *poilaxtli*, which are now toasted and ground rather than boiled. If bleeding has not stopped after two months, the woman is again given *paclaposon*. Strained honey is also used because it provokes more bleeding which, it is thought, brings the end of bleeding closer. A mixture of herbs similar to a mustard plaster (*vīma*) may also be placed on the back. Excessive bleeding is attributed to a weakening of the back.

After leaving her bed, the mother is supposed to sit quietly with knees doubled under and to avoid walking or moving about for as long as she can. If she must walk, she goes very slowly with her thighs close together. If this is the first child, the mother may keep this up for three months; others return to normal moving about, in from one to two months. Only the most unfortunate women, however, do heavy work, such as washing and ironing before three months. In the past, women frequently did not work for as long as six months and were considered too weak to carry the baby. The new mother is not supposed to leave the house before the *sacamisa* attended by the new mother and child, which generally takes place in forty days or after the fourth *temascal*. If the mother leaves the house before this time, the baby's godmother may refuse to attend the *sacamisa*, on the grounds that the mother is not taking proper care of herself.

COMPARISON WITH OTHER MEXICAN COMMUNITIES

Many of the practices and beliefs concerning pregnancy and birth found in Tepoztlán are widespread in rural Mexico and have been reported for at least Tarascan (Tzintzuntzan and Cherán), Mayan (Chan Kom), and Zapotecan (Mitla and the Isthmus of Tehuantepec) groups. The similarity, even in small details, is sometimes quite striking. For example, we find that in Tzintzuntzan and Mitla the satisfaction of food whims during pregnancy is important. In Tzintzuntzan and Cherán, pregnant women should not urinate where an animal has urinated, and in both these communities, as well as in Mitla and in Tehuantepec,[17] there is fear that an eclipse may deform the unborn child. In Tzintzuntzan and Tehuante-

[16] The following herbs are placed in several gallons of water and boiled for twenty-four hours, or until one quart of the liquid remains: *cucumotil, cuch-kok-kok, pulmonaria, hretonica or ojoloxe, sangrinaria, culrignale or cola de alacrache, lengua de serpiente, oreja-kichiuil, tachalate, xaxalik, tripa de judas or tzacili, alacranxiil, manenchi, ijuteh katiil or algodoncillo, cascara de cacino, flor de padre or doradillo or siempre viva, sakatchomuil or kuatchomate,* and *tlatlemoxitzio or barbollo.*

[17] Miguel Covarrubias, *Mexico South, the Isthmus of Tehuantepec* (New York: Alfred A. Knopf, 1946), p. 342.